NUMB. 118.

THE South-Carolina Gazette.

Containing the freſheſt Advices Foreign and Domeſtick

FROM SATURDAY *March* 8, to SATURDAY *March* 15, 1740.

The Foreign News being arrived too late to be inſerted in this Week's GAZETTE

THE ANSWER TO ARMINIUS IS CONTINUED.

Quid ſimulaſſe juvat? Semel infanivimus omnes:
Credite poſteritas, fatali vendita puto ei.
HARM HUG.

There is a Generation, that are pure in their own Eyes, and yet is not waſh'd from their Filthineſs. Proverbs.

WE now enter upon the Controverſy of ORIGINAL SIN, which *Arminius*, pure in his own Eyes, ſtrenuouſly oppoſes, and makes his firſt Attack upon thoſe Words of the *Pſalmiſt*, which Mr. WHITEFIELD had cited to prove the univerſal Corruptions of Human Nature. *I was ſhapen in Iniquity, and in Sin did my Mother conceive me.* A Text, which Mr. *Pool*, ever celebrated for a fine *Caſuiſt* and *Textuary*, and of equal Authority with our learned Objector, tells us, "is both by *Jewiſh* and *Chriſtian*, by *Ancient* and *Later* Interpreters, generally and moſt truly "underſtood of ORIGINAL SIN." But *Arminius* goes into other Sentiments, and firſt inſinuates, that if it prov'd *David* himſelf *originally* a Sinner, no fair Conſequence can be drawn from other Individuals. And thus he not only clouds Mr. WHITEFIELD, but diſparages a Saint of the firſt and brighteſt Figure in all the *old Teſtament*; for how highly injurious is the vile Inſinuation to the Character of DAVID! Indeed I am not ignorant, that conſiſtently with the Rules of Logick, we are not *always* to argue from a *Particular*, to a *Univerſal*; but as this general Maxim admits of Exceptions, it can by no Means preclude, reſtrain or weaken our Inference in the preſent Argument. For was not DAVID, I would aſk, *A Man*, a Creature of the *ſame* Human Species with us? Did not GOD of *one* Blood make all Nations? Had we not all of us, *one Father*, and came we not into the World, the *ſame* common Way? Were we not born, each of us, I believe the *Objector* not excepted, of a Woman, as well as he? And can we then be more righteous! What can *Arminius* find, in the Hiſtory of *David*, to lead him into ſuch a ſtrangely diminutive Opinion of him, as an *early* Sinner, an *old* (and why did he not add, *exploded*?) Tranſgreſſor? Was not this the Man after God's own Heart? Doth the Scripture any where charge him with any particular Crime, ſave in the Matter of *Uriah's Wife*, and this too *after* his Acceſſion to the Throne? Did he not give *early* Hopes of an equally great and good Prince? Singled out, like ſome ſpecial Favourite of Heaven, from among his Brethren, to give Brightneſs to the Crown of *Iſrael*, and to rule with a *right* Scepter? And muſt this Man of Virtue and Diſtinction, be ſtigmatiz'd, and have ſuch a ſingular Piece of Infamy, blacker than the Ink it is written with, thus publickly pour'd upon him, from the Pen of *Arminius*, and fall a Victim to his Reſentments! What! *David* ſhapen in Iniquity, and not the *Objector*! Doth he think himſelf *A Prieſt after the Order of* MELCHISEDEC, *without Father, without Mother*! Could any Man upon Earth be *mad* enough to ſuggeſt ſuch a *Diſparity*, unleſs to promote a darling Hypotheſis, which he reſolved to *defy*, and defend at all Hazards, and at the Expence of the faireſt Reputation! After *this*, who can be ſurpriz'd at any Thing that ſhall come from *this Writer*! But as the greateſt Errors will, if poſſible, ſhelter themſelves under, and court the Patronage of ſome *Scripture*, he endeavours to ſupport the extravagant Notion, from the Phraſeology of the Phariſees, reproaching the blind Man: "Doſt thou pretend to teach us, "when thou waſt altogether born in Sins." But to what End can that Paſſage be produced, unleſs to prove, that Men; who deny they are born in Sin, like others, are themſelves *proud Phariſees*, whoſe Characteriſtick it is, to think highly of themſelves, and deſpiſe others; and who if ever they thank God, it is, that they are not (born) *Sinners* as other Men? And then I can tell *Arminius*, where ſuch a Text muſt be applied. The plain Truth is, the Pythagorean Error of a Tranſmigration of Souls, had crept into the *Creed* and *Syſtem* of the Phariſees; upon which Hypotheſis, however ridiculous in itſelf, they conſtrued the Man's Native Blindneſs, as a diſtinguiſhing Judgment, for ſome former Sins, committed in another Body, and which he was now born with, written in their Puniſhment upon his Eyes, in ſo viſible a Manner, that he muſt needs ſee them, when he could ſee nothing elſe. But certainly a Man muſt be reduced to the laſt Extremity of Argument, to have this publick Recourſe to *Phariſaical Pride*, and the *exploded* Error of an *old* Philoſopher. For all it amounts to is *this* which *has* neither *Reaſon* nor *Rhetorick* in it: The Phariſees with their vain Philoſophy aſſerted, that ſome Men might be born with the Puniſhment of their Sins, committed in a State of Pre-exiſtence, which they themſelves, *Righteous Souls*, had eſcaped, and from that very Error, our *genteel* Writer, would perſwade us to conclude, that if *David*, a miſerable old Tranſgreſſor, were born in Sin, it will not follow, all Mankind are ſo. However, he ſeems himſelf a little diffident of the Force of ſuch Reaſoning, and next produces ſome parallel Texts, upon which he appre-hends it will be as difficult for us to put a rational Senſe, [illegible] Perſon, who denies Original Sin, to fix to an In-[illegible] on *theſe* Words (of *David*) agreeable to *his* Sen-[illegible] Agreeable to his *Sentiments*, Reader? He ſhould [illegible] *in Truth*. But let us diſtinctly ſurvey theſe [illegible] ces, in the Order they ſtand, and, when we [illegible] them all their Forces, appeal to the World, [illegible] be *candid*, and equal Strength, with thoſe [illegible] *Pſalmiſt*.

[illegible] "Thou wert my Hope, when I hang "[illegible] Mother's Breaſts." In my Bible, the Words run [illegible] didſt make me hope, when I was on "[illegible] Breaſt." But it might be, and actually is in the [illegible] d from the Hebrew, "Thou kept "me [illegible] Which would at once diſcharge the Text fro[illegible] But as I deſpiſe any mean Advan-

sage, from a mere *Criticism*, I wave it, and consent, the Words be read, as in the common Translation; and what do they mean more or less than this. That God was his Supporter, the Object of his Hope, the Foundation of his Trust, from his Mother's Breast? And why mayn't *hoping* be catechretically applied to *Infants*? And with as much propriety as to the *Brutes* when they *hope*, *wait* and *cry* to God? Where then is the *Affinity* (I say not *Parallel*) betwixt *this*, and *David's* being *shapen* in Iniquity? Pass we now to the *next*. "The Ungodly are froward, even from "their Mother's Womb, as soon as they are born, (remember, Reader, the *Objector* was not among them) they "go astray and speak Lies." A flagrant Proof of *Original Sin*! And I should have thought, had I been a Stranger to our Author's Principles, it was mentioned with no other View; for 'tis *here* discover'd in Men's *earliest* Actions, and before they have *Time* to contract evil Habits by *Imitation*. But if this Writer should fancy the Words have any thing in his Favour, the whole Force of it lies, and will be confuted in considering the other Words of *Job* "I have guided the Widow "from my Mother's Womb." Which may very well be interpreted of those young and charitable Dispositions. The Spirit of God, limitted to no Age, might have inspired into his Heart, from the very Womb, and which being almost innate and connatural, shewed themselves as soon as Nature was ripe for Action. *Pool's* Latin Synopsis will bear me out in this. But if we are willing to oblige this Gentleman, and confine the Application, without the least Reason for it to *external* Acts of Charity, it will signify that he began in his *tenderest* Years, so *very early*, that he could describe it in its full Strength, by no less a Figure, than what he has chosen. Upon a serious Review then, and a fair & impartial Comparison, there is little or no Proportion, betwixt these pretended parallel Texts and the more emphatical Words of the *Psalmist*, and truly they rather put an *Edge* upon the Proof of our Doctrine, than abate its Force; for if doing Things *from* our Mother's *Womb* and *Breast*, signifies (as it certainly must) the doing them *very early*, in the first Dawnings of rational Life, the young Exertions of our natural Faculties, what but *Nature* itself, can be intended by an Expression of such Strength, *shapen in Iniquity and conceived in Sin*! Sure I am, were the Objector himself an Advocate for *Original Sin*, he could never excogitate & mention a Phrase, that would convey a stronger and more adequate Idea of it to the Mind. But still he goes on objecting, and tells us in a heavy and sluggish Stile (I wish I may not contract Dulness by *Imitation*) that, "If these "Words be made to signify, that *David* was born with "depravity of Nature, and necessarily prone to Sin; such "an interpretation will make this holy Penitent not so "much confess as extenuate his Crime, which certainly "was not his Intent; (whatever the *Objector's* may be) but "is to be taken to mean, that this was not his first actual "Transgression, but that he had been a very early Sinner "(I dare not say habitual) and an old actual Transgressor (I almost "tremble to say *David*) this will better answer the Scope of "the Place, and true Intent of the Psalmist, which to be "sure was not to lessen, (*as some have done*) but aggravate "his Guilt, [illegible] no little Stress upon those Words, [illegible] and force enough there would be in it, should it a moral Necessity had been essential to our Constitution, or a part of Man's original Nature, and consequently sinful; but he has no room to triumph, as the Case is, that he proves of no Force at all, only a Waste of barren Words. Some Man, who loves to skulk behind Ambiguities, and [illegible] himself up in Equivocation. If I come pure out of the Hands of my Maker, and by my own faulty Conduct *contract* this Necessity, I am responsible for all its Consequences. [illegible] to be told here, that *David*, not being yet born, could not be supposed to contract any such necessary Propensity. Neither do I pretend he could, *personally*; but I [illegible] did it *legally*, because *Adam* transgressed as the [illegible] Head of Mankind, and so contracted and entail'd [illegible] ruption of Nature for and upon all his Posterity; [illegible] every Generation, *David* among the rest; the *Guilt* and [illegible] rality of which, after all our fine Speculations and metaphysical Distinctions, must be resolv'd into the *Sovereignty* of this short Question. Had God, consider'd in a *redressed* Light, and standing at the Head of his *moral Creation*, a Right or not to constitute *Adam* the Representative of

Children? I *affirm*, he had; and shall have a more natural Occasion, in the Progress of this Debate, to prove it: but the Objector has never yet prov'd the *Negative*, and I see no possible Way to do it; neither will any Man, whatever he might rashly do, in the *Heat* of Dispute, dare to tell his *Maker* so, upon cool Reflection. And for the Congruity of my Interpretation with the *Scope*, Character and Intention of the *Psalmist*, it evidently appears from the special Occasion, upon which the *Psalm* was penn'd, viz. "When *Nathan* the Prophet came to him after he had "gone in to *Bathsheba*." A Penitential Psalm after a most criminal and complicated Fact, and expresses the very Soul of *David*, when Reflection had open'd all the Sluices of Sorrow. This Sin awaken'd in him a fresh and painful Sense of all his other Sins, and the polluted *Streams* very naturally led him up to the *Fountain*, the *Corruption of his Nature*; which, however it might seem, at the first Glance, to extenuate a *particular Sin*, did really give an Accent to the *Sinner*, who must now consider himself not only guilty of *Murder* or *Adultery*, but even of a *Nature*, all over vile, *shapen in Iniquity, and conceived in Sin*: A Confession the best answers the Character of a true *Penitent*, and the plain Design of the *Psalm*, which is not a little strengthen'd by that earnest Petition, *Vers* 10, "Create in me a clean Heart, "o God, and renew a right Spirit within me."

As for those common Phrases, when we speak of Persons early addicted to Vice, "that they were Thieves from the "Cradle, and suck'd in Vices with their Mother's Milk," As they are *human* Authorities, I am astonish'd *Arminius* should forget himself, and so much as *name* them, in the Decision of so great a Controversy, especially when they are more *against* him, than in his Favour, and design'd to express what a Person is by *Nature* and *Constitution*, rather than *Imitation*.

[*To be continued.*]

CHARLES-TOWN, *March* 15.

The Rev Mr Whitefield has been lately at Frederica and preach'd twice there before his Excellency General Oglethorpe, he also preach'd 5 Times to the Scotch at the Darian, from whence he brought 4 Scotch Orphans to be brought up in the Orphan-House; which is in great Forwardness.

On Thursday Night the Rev. Mr. Whitefield arrived here from *Savannah*, and preach'd Yesterday to a large Audience. He is to preach twice to Day, and to Morrow Morning, (being Sunday) and in the Evening, and Twice every Day during his Stay. The latter End of next Month God willing, he is to go again for Pennsylvania, N York and New-England.

We hear from Philadelphia and New-York, that since Mr. Whitefield's preaching in those Places, several Week Day Lectures have been set up, which are much crowded. And that Sermons, which used to be the greatest Drug are now the only Books in Demand.

Custom House Charlestown, *entered inwards, Young, Archer and Gregory from Poole, Hazard from Rhode-Island, Dyer from Port-Royal, Barnes from Philadelphia, and Dennis from Cowes.*

Entred outwards Dennis & Stedman for Cowes. Jones to Poole, Punter and Wood for Plymouth, Malbone for Rhode-Island, Waterhouse, Elwell and Wright for London.

Clear'd for Departure. Webber to Portugal, Smith to Providence, and McHugh to London.

EXPORTED from *Nov.* 1, 1736.

Barrels of

Rice 25764.	Tarr 913.
Pitch 2965.	Turpentine 502

PRICE of the following Goods.

Rice 35 s. *per* C.	Brown ——— 3 l.
Pitch 50 s.	Ship ——— 3 l 10 s.
Tar 35 s. to 20 s.	Coarse Salt *per Bush* 17 d.
Turpentine 20 s.	Fine Salt 22 s. 6 d.
Skins 17 6 d. to 18 s. 6 d.	Indian Corn 7 s. 6 d.
Flour *per* C. 60 s.	*Jamaica* Rum *per* Hhds. 20 l.
Middling bread 5 l.	Limejuice 15 l.
Milk ——— 2 l. 10 s. *per* Cask.	*Barbados* Rum *per Hhds.* 18 l.
[illegible] ——— 2 l.	Melasses *per Hogsh.* 9 l. 9 d.
[illegible] ditto.	*Madeira* Wine, per Pipe 90 l.
	Vidonia Wine, *per* ditto 80 l.

[illegible] *and Montserrat Rum* 17 *s.* 6 d.

TO BE SOLD

ON Thurſday the 3d Day of *April* next, at 11 o'Clock in the Forenoon, at the New-Market in *Charleſtown*, by *Charles Pinckney* and *Gabriel Manigault* Eſqrs; Truſtees nominated and appointed in and by a certain Act of the General Aſſembly *for ſelling certain Lands late belonging* to Alex. Parris *Eſq; late Publick Treaſurer of this Province*, the following Parcels of Land, *to wit*.

One Town Lot ſcituate on the Bay of *Charleſtown*, now in the Poſſeſſion of Mr. *George Seaman* Merchant.

One Iſland known by the Name of *Three Pine-Tree Iſland*, ſcituate behind *Johnſon's* Fort.

One Tract of 552 Acres of Land, ſcituate in *Craven* County, and adjoining to Lands of *Noah Serre* Eſq; near *Black River*.

One Tract of 500 Acres, ſcituate on *Winyaw* River.

Nine Town Lotts of Land in *Beaufort Port-Royal*, known by the Numbers 5, 27, 30, 63, 64, 66, 82, 86 and 301. And

One half Part of an Iſland ſcituate on *Port-Royal*-River, and known by the Name of *Archer* or *Parris's* Iſland, the ſaid half containing about 1200 Acres.

The Conditions will be mentioned at the time and Place of Sale.

Charles Pinckney.
Gabriel Manigault

All Perſons indebted to Gabriel Laban at *Stone-Landing*, are deſired to diſcharge their reſpective Debts, or to ſettle the ſame betwixt this and the 10th of April next, otherwiſe they will be ſued without further Notice by *Charles Pinckney* Eſq;

NB. The ſaid *Gabriel Laban* continues to ſell all ſorts of Goods at reaſonable Prices, and will take in Payment, good Rice at the Market Price.

To be ſold the third Wedneſday in March *next, the Plantation belonging to Thos Johnſon joining the Ponds, containing* 1000 *Acres, very pleaſantly ſcituated on the Broad Path,* 600 *Acres of which is on that Side he lives on, wherein is a good Dwelling-Houſe Out-houſes, Barn, Negro houſes, a very good Orchard and Garden, & ſeveral other Offices: The other* 400 *Acres, is all wood Land, and fit for a good Settlement, both Tracts to be ſold together or ſeparate, as alſo between thirty and Forty Negroes, moſt working Hands, as Sawyers Coopers, Houſe Wenches, and a good Negro Man Cook,* 6 *Yoaks of Oxen* 2 *Ox and one Horſe Cart; Hogs, Sheep,* 60 *or* 70 *head of Cattle, a two Wheel-Chaiſe, with two ſets of Harneſſes, two riding Horſes Cooper's, Carpenter's, and Plantation Tools, ſeveral ſorts of Houſehold Furniture.*

Credit will be given for One Year form the Day of ſale and great Encouragement will be given for ready Money by.

Thomas Johnſon.

On the 8th Day of April next, being Eaſter *Tueſday, will be held at Mr Jacob Woolford in Charleſtown, the annual Meeting of the South-Carolina Society, where every Member is deſired to be preſent in order to ſettle their Accounts, &c. And whereas there is ſeveral Members whoſe Accounts if not then paid off, will be in Arrears They are deſired to peruſe the Rules of the ſaid Society, and to exhibit that the ſame will be complied therewith.*

NOTICE is hereby given, to all who are indebted to *Wm. Hendrick and Joſ. Severance of Chriſt-Church Pariſh, by Bond, Note or Book Debt, on account of keeping the Hobkaw Ferry, that unleſs they diſcharge or ſettle the ſame by the firſt of May next, they will be ſued without further Notice.*

Stolen or ſtray'd from off the Green on the 2d *Inſt, a bright Bay Horſe, with a large Main and large ſwitch Tail, a Star in his Forehead, and two undiſtinguiſhable Brands, has ſeveral white ſaddle ſpots upon his Back, whoever brings him to Henry Bedon in Charleſtown, ſhall be handſomely rewarded.*

Next WEEK will be publiſhed,

Price 2 s. and 6 d.

Two LETTERS from the Rev Mr Whitefield *to one of his Friends in* London.

One of which vindicating his having aſſerted,
That Archbiſhop Tillotſon *knew no more of* Chriſtianity *than* Mahomet.

The other ſhewing the Fundamental Error of the Book entituled The Whole Duty of Man.

Monday, March 17. Yeſterday the Rev. Mr. *Whitefield* preach'd at 8 o'Clock in the Morning in the South Meeting Houſe the Yard of which was alſo very full. And at 5 o'Clock in the Evening, the Crowd was ſo great at Mr *Smith's* Meeting, that the Gallery crack'd, and frighten'd the Congregation. Whereupon he came out, and preach'd from a Tree in the Yard, and is to do the ſame this Morning at 11 o'Clock. And at 4 in the Afternoon at the ſame Place, to preach a Charity Sermon, when a Collection will be made for the Benefit of the Orphan-Houſe in Georgia.

On Wedneſday the 26th Inſt. is to be ſold *at her Houſe in Broad ſtreet, the Houſhold Furniture and Negroes belonging to Mrs. Anne King deceaſed. NB. After the Sale ſaid Houſe is to be let.*

This is to forwarn all Perſons from paying *any Debts to, or buying any Thing of Martha Simpſin late Widow of John Rivers, at their Peril* Thomas Stocks.

To be ſold on Wedneſday the 9th of April *next, at 11 o'Clock in the Forenoon, at the Houſe of Thomas Wallace a Stone, a choice parcel of Plantation Slaves, one Horſe and a ſmall Stock of Cattle, and ſundry other Goods belonging to the Eſtate of Daniel Greene deceaſed. Credit will be given to the firſt of January next, paying Intereſt from the Day of Sale, to*

Sarah Greene

To be ſold at Publick ſale, the firſt Tueſday in april next, a Brick-houſe in the Town of Dorcheſter, lately belonging to Mr. Gilliſon Clapp, & a Tract of very good Land containing 103 Acres, within a Mile of the ſame & fronting the River; one or two Years time will be given for the Payment of the Money, paying Intereſt & giving Security if required. The ſale to be at Ten o'Clock in the Morning at Dorcheſter Town.

Run away the fifth Inſt. from the Plantations of Samuel Wragg Eſq; at Aſhley Barrony, a Servant Man named Hugh Curtis, a tall, ſlim pock fretten Fellow, about 27 Years of Age, had on when he went away, a blue Cloth Coat, an Oznabrig Jacket and Kerſey Breeches, ſhoes and ſtockings, at the ſame time run-away George Law, a tall ſlim Lad, fair Complexion, about 19 Years of Age, had on when he went away, a Pea Jacket and Breeches, new Stockings and Shoes; they took with them a pair of Piſtols, Ammunition, and each a Hanger, tis ſuppos'd they are gone to the Northward. Any Perſon apprehending the ſaid white Servants, or either of them, and will deliver them to Mr. Rattery at the Barrony, or to Joſeph Wragg Eſq; in Charleſtown, ſhall receive 10 l. for the firſt, and 5 *l.* for the laſt, and all reaſonable Charges from Joſeph Wragg.

TO BE SOLD

At publick Vendue, at George-Town, on Tueſday the 16th Day of April next, for one Year's Credit, paying Intereſt from the Day of Sale, and giving ſufficient Security if required, a choice parcel of Plantation Slaves, Horſes, Plantation Tools, &c belonging to the Eſtate of Jas Gordon deceaſed. Alſo ſundry Tracts of Land on Peedee-River, and two (one of 1550 and t'other of 1050 Acres) within a Mile and an half of George-Town, 1000 Acres of which is exceeding good Rice Land. Any Perſon inclinable to purchaſe the Lands may be further inform'd by Wm. Swinton and Geo: Pawley two of the Executors of the ſaid Eſtate at Winyaw.

All Perſons indebted to the ſaid Eſtate, are deſired to diſcharge their reſpective Debts by the Day of Sale to ſaid Swinton & Pawley at Winyaw, or to Cleland & Wallace in Charleſtown the other Executors of ſaid Eſtate.

And whoever have any Demands on the ſaid Eſtate, are deſired to give in their Accounts duely atteſted to any of the ſaid Executors, ſo that Meaſures may be taken for the Diſcharge thereof.

TO BE SOLD

At publick Vendue, at my Plantation about 3 Miles over Aſhley River, on Wedneſday the 19th Inſt. a choice parcel of Slaves moſt of them this Country born, one Carpenter, one Cooper, and ſome good Houſe Wenches, a parcel of young Cattle, 3 Yoke of working Oxen, ſeveral riding Horſes and Mares, a Cheſt of Carpenter's & Joyner's Tools, and ſome Houſhold Goods, alſo a good Tract of Land, containing 572 Acres, with a good Dwelling-houſe and Barn thereon, about 60 Acres clear'd, joining one ſide on Mr. Grimke's Plantation at Spoon Savannah, and on the other ſide on Mr. Wm. Harvey's Plantation, about 6 Miles from a Landing, about 400 Acres of it good Rice Land. And I deſire all Perſons who have Demands on the Eſtate of my late Husband, to bring in their Accounts properly atteſted to Mr. Wm. Elliot in Charleſtown, or to myſelf as Adminiſtratrix, on or before the 25th of March next, that Care may be taken to diſcharge the ſame. Martha Boeche.